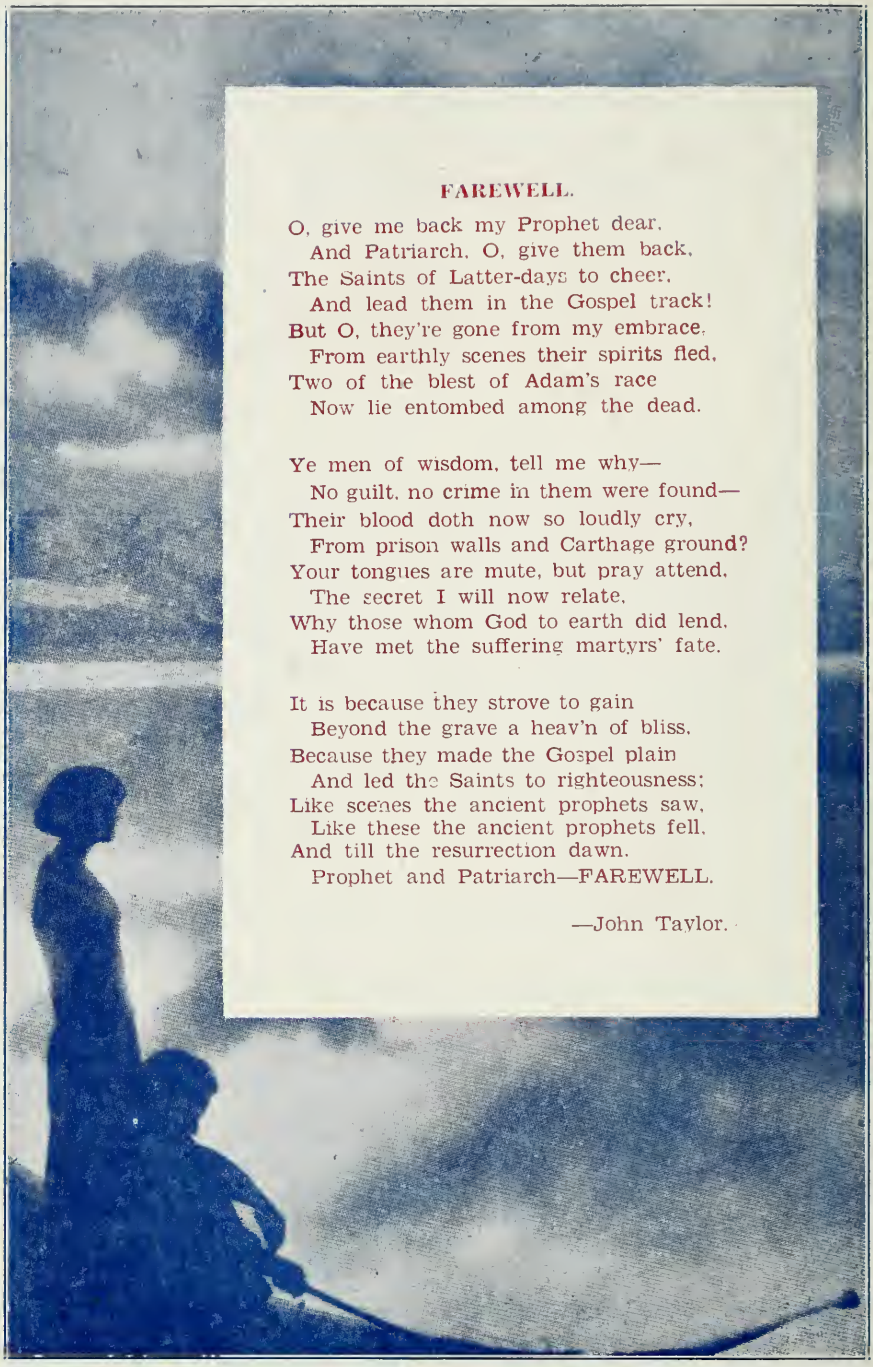
June 25
1942

Millennial Star

Vol. 104, No. 26 Thursday, June 25, 1942



FAREWELL.

O, give me back my Prophet dear,
And Patriarch, O, give them back,
The Saints of Latter-days to cheer,
And lead them in the Gospel track!
But O, they're gone from my embrace,
From earthly scenes their spirits fled,
Two of the blest of Adam's race
Now lie entombed among the dead.

Ye men of wisdom, tell me why—
No guilt, no crime in them were found—
Their blood doth now so loudly cry,
From prison walls and Carthage ground?
Your tongues are mute, but pray attend,
The secret I will now relate,
Why those whom God to earth did lend,
Have met the suffering martyrs' fate.

It is because they strove to gain
Beyond the grave a heav'n of bliss,
Because they made the Gospel plain
And led the Saints to righteousness;
Like scenes the ancient prophets saw,
Like these the ancient prophets fell,
And till the resurrection dawn,
Prophet and Patriarch—FAREWELL.

—John Taylor.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 104, No. 26 Thursday, June 25, 1942 Price 2½d.

The "Millennial Star" is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 6d. for three months; 5s. for six months; 7s. 6d. for nine months; and 10s. per year.

JAMES P. HILL
Editor—Publisher

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And as for the perils which I am called to pass through, they seem but a small thing to me, as the envy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ordained before the foundation of the world for some good end, or bad, as you may choose it. Judge ye for yourselves. God knoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It has become second nature to me and I feel like Paul, to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.—Doctrine and Covenants 127: 2.

Address to the Saints in Nauvoo, dated September 1st, 1842.

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TO THE ILLUSTRIOUS MEMORY OF JOSEPH SMITH, THE "MORMON" PROPHET, WHO, IN SPITE OF THE EVIL CHARACTER AND CORRUPT MOTIVES ATTRIBUTED TO HIM BY HIS ENEMIES, CRITICS AND FAULTFINDERS, STANDS REVEALED AS AN HONEST MAN, A DEEP THINKER, A POWERFUL LEADER, AND A PRE-EMINENT REFORMER, WORTHY TO BE CLASSED WITH THE GREAT MEN OF HISTORY, AND DESERVING THE RESPECT AND ATTENTION OF HONEST AND INTELLIGENT MINDS.

Dedication on the flylyeaf of a book by Robert C. Webb, "The Real Mormonism." He is a non-Mormon.

THIS WEEK'S COVER.

JOSEPH SMITH.

"In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number close to a million. He set up the machinery for an economic system that would take the brood of fears out of the hearts of men—the fear of want through sickness, old age, unemployment, and poverty."

—John Henry Evans.

Excerpts From The Message Of The First Presidency

DELIVERED AT THE 112th ANNUAL CONFERENCE, APRIL 6th. 1942.

(Continued from previous issue)

CHURCH MEMBERSHIP AND ARMY SERVICE

OBEDIENT to these principles, the members of the Church have always felt under obligation to come to the defence of their country when a call to arms was made; on occasion the Church has prepared to defend its own members.

In the days of Nauvoo, the Nauvoo Legion was formed, having in view the possible armed defence of the Saints against mob violence. Following our expulsion from Nauvoo, the Mormon Battalion was recruited by the National Government for service in the war with Mexico. In the World War (1914-18), the Saints of America and of European countries served loyally their respective governments, on both sides of the conflict. Likewise in the present war, righteous men of the Church in both camps have died, some with great heroism, for their own country's sake. In all this our people have but served loyally the country of which they were citizens or subjects under the principles we have already stated. We have felt honoured that our brethren have died nobly for their country; the Church has been benefited by their service and sacrifice.

Nevertheless, we have not forgotten that on Sinai, God commanded "Thou shalt not kill"; nor that in this dispensation the Lord has repeatedly reiterated that command. He has said:

"And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

"And again, I say, thou shalt not kill; but he that killeth shall die." Doctrine and Covenants 42: 18-19; and see 59: 6

At another time the Lord commanded that murderers should "be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness." (id. 79). So also when land was to be obtained in Zion, the Lord said:

"Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

"And if by purchase, behold you are blessed;

"And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

But all these commands, from Sinai down, run in very terms against individuals as members of society, as well as members of the Church, for one man must not kill another as Cain killed Abel; they also run against the Church as in the case of securing land in Zion, because Christ's Church should not make war, for the Lord is a Lord of peace. He has said to us in this dispensation:

"Therefore, renounce war and proclaim peace."—Doc. and Coc. 98: 16.

Thus the Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment.

But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord Himself has told us to

". . . befriend that law which is the constitutional law of the land: "And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

"And as pertaining to law of man, whatsoever is more or less than this cometh of evil."—Doctrine and Covenants 98: 4-7.

While by its terms this revealed word related more especially to the land of America, nevertheless the principles announced are world-wide in their application, and they are specifically addressed to "you" (Joseph Smith), "and your brethren of my church." When therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. **If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make them murderers, nor subject them to the penalty that God has prescribed for those who kill, beyond the principle to be mentioned shortly.** For it would be a cruel God that would punish His children as moral sinners for acts done by them as the innocent instrumentalities of a sovereign whom He had told them to obey and whose will they were powerless to resist.

GOD IS AT THE HELM.

The whole world is in the midst of a war that seems the worst of all time. This Church is a world-wide Church. Its devoted members are in both camps. They are the innocent war instrumentalities of their warring sovereignties. On each side they believe they are fighting for home, and country, and freedom. On each side, our brethren pray to the same God, in the same name, for victory. Both sides cannot be wholly right; perhaps neither is without wrong. God will work out in His own due time and in His own soverign way the justice and right of the conflict, but He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world life of man. God is at the helm.

RIGHTEOUS SUFFER WITH WICKED.

But there is an eternal law that rules war and those who

engage in it. It was given when, Peter having struck off the ear of Malchus, the servant of the High Priest, Jesus reproved him, saying:

"Put up again thy sword into his place; for all they that take the sword shall perish with the sword."—Matthew 26: 52.

The Saviour thus laid down a general principle upon which He placed no limitations as to time, place, cause, or people involved. He repeated it in this Dispensation when He told the people if they tried to secure the land of Zion by blood, then, "lo, your enemies are upon you" This is a universal law, for force always begets force; it is the law of "an eye for an eye, a tooth for a tooth" (Exodus 21: 24; Leviticus 24: 20); it is the law of the unrighteous and wicked, but it operates against the righteous who may be involved.

Mormon, recording the war of revenge by the Nephites, against the Lamanites, pronounced another great Law:

"But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed."—Mormon 4: 5.

But, we repeat, in this war of the wicked, the righteous suffer also. Moroni, reproving Pahoran "for sitting upon his throne in a state of thoughtless stupor, while his enemies were spreading the work of death around him, yea, while they were murdering thousands of his brethren," said to Pahoran:

"Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

"For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God."—Alma 60: 7, 12-13.

In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home, others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said, "those that die in me shall not taste of death, for it shall be sweet unto them." —Doctrine and Covenants 42: 46. Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren, will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellowmen, have put into motion eternal forces they do not comprehend and cannot control. God, in His own due time, will pass sentence upon them.

"Vengeance is mine; I will repay saith the Lord."—Romans 12: 19.

(To be continued)

For The Young Folk

BRICKMAKERS IN EGYPT.

AT the time we take up our story once more, the Israelites were very numerous in Egypt. After so many years in bondage to the Egyptians, they had become a very pathetic and downtrodden people. The Egyptians, on the other hand, had long been accustomed to having Israelite slaves to do the hardest work for them.

One of the chief jobs given to the children of Israel at this time was that of making bricks from straw. This was very hard and tiring work, as you can imagine, and all the burdens set them by their taskmasters were very heavy.

Unfortunately, when Moses returned to Egypt with his brother Aaron, and, after meeting with the Elders of Israel, went to Pharoah and asked him to let the Israelites go, the heart of that great ruler was hardened against them. So hard was the heart of Pharoah, that he said it was quite evident the Israelites had not enough work to do, or otherwise they would have no time for such "foolishness" Accordingly, the taskmasters were instructed to make the Israelites work much harder. Instead of just making their bricks from the straw which was provided, they had to go and collect the straw for themselves, and make more bricks into the bargain. If they did not manage to do all this, they were cruelly beaten for being idle.

All this made Moses very discouraged, for his first efforts to help the Israelites had, so far, only led to their being even more heavily oppressed. He forgot one thing, though. This was the work of the Lord, and, even though sometimes it seems that evil is going to prevail, the work of God always triumphs in the end, and the righteous people always emerge from the struggle victoriously, as you shall see.

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Would you like to hear some poetry? Poetry? I'm glad you like it, for I do, too. Some poetry sounds like music. Here is a poem you'll enjoy.

LADY MOON.

Lady Moon, Lady Moon, where are you roving?
"Over the sea."
Lady Moon, Lady Moon, whom are you loving?
"All that love me."

Are you not tired with rolling, and never
Resting to sleep?
Why look so pale and so sad, as forever
Wishing to weep?

"Ask me not this, little child, if you love me:
You are too bold.
I must obey my dear Father above me,
And do as I'm told."

Lady Moon, Lady Moon, where are you roving?
"Over the sea."
Lady Moon, Lady Moon, whom are you loving?
"All that love me."

—Lord Haughton.

Nottingham District Annual Conference

Held Saturday and Sunday, June 13th and 14th,

At Co-Operative Hall, Belgrave Gate, Leicester.

On Saturday, preceding the programme, President A. K. Anastasiou met with the District Presidency at 5.35 p.m. to discuss District and Branch problems. Time was give to consideration of various questions and discussion was on the Mission Progress Programme. At 6.45 p.m., District President George E. Gent introduced Lady Missionary Sister Hilda Woodford, who, after the opening exercises, presented a programme of Tabernacle Organ and Choir Records, followed by three episodes of the "Fulness of Times." A one-act play, "Conversion," was presented by the members of the Leicester and Loughborough Branches. The play was well acted and left an indelible impression upon the audience. Refreshments were served by the Relief Society Sisters. Attendance 82.

The Sunday programme began with a Testimony Meeting at 10.0 a.m., conducted by District President George E. Gent. After the opening exercises and the Sacrament, 14 members bore very inspiring testimonies. The spirit was very beautiful and many more would have borne their testimonies, but time did not permit it. 53 in attendance.

The first session of the Conference commenced at 11.0 a.m., conducted by Elder Samuel Pears, First Counsellor in the District Presidency. At the conclusion of the opening exercises he introduced the theme of the Conference, "Pre-existent, Present and Future Life." Sunday School Children presented a sketch, "Life's Meaning," with most effective acting. Many members of the congregation were touched to the point of tears. Sister Marie W. Anastasiou, President of the British Mission Relief Society, addressed the congregation, directing her remarks to the children with a story of a rich invalid boy and a poor invalid girl who grew up to know each other and form a very ideal and Christian friendship. She commented upon the beautiful acting of the children and bore her testimony of the truth and divinity of our gospel. Elder L. T. Moore was the next speaker and presented very ably and with spirit of conviction an address on the "Pre-existence." Elder Arthur J. Fisher followed him on the same theme. He gave a very eloquent and convincing address for the benefit of all concerned on the evidences of our Pre-existence. Attendance 80.

Sister Hilda Woodford, immediately after the session, met with Genealogical Supervisors and teachers to discuss the Genealogical work in the Nottingham District. The meeting was well attended and the time well spent.

A luncheon was prepared by the Relief Society Sisters for the visiting authorities and Missionaries, and was very much enjoyed and appreciated.

At 1.30 p.m., the Priesthood of the Nottingham District met with the Mission Presidency, represented by the Mission President and Elder George H. Bailey, First Counsellor. Discussion was directed towards the Mission Progress Programme, and encouragement was given to every Priesthood holder to magnify his office and calling and labour diligently for the success of the British Mission.

The second session convened at 2.30 p.m., conducted by Elder George W. Winfield, Second Counsellor in the District Presidency. After the opening exercises and announcements, Elder Joseph Heyes, District Clerk, presented the General, Mission and District authorities for the sustaining vote of the congregation—the vote being unanimous. Elder Winfield spoke very ably and convincingly on the "Present Life," after which a duet was rendered by President and Sister Anastasiou, "I Need Thee Every Hour." Elder Wm. L. Buchanan addressed the congregation briefly on the subject of the "Second Estate." Lady Missionary Sister H. Woodford addressed the congregation on the theme of "Genealogy" and presented very convincing facts showing why we should strive to complete our Genealogy while there is time. She warned everyone that the opportunities we now have may not be available in future. After a congregational hymn, Elder George H. Bailey addressed the Conference. He related the great Vision of the 19th Century given to the youthful Prophet of the Church, Joseph Smith, presented the historical events of the establishment of the Church, and clarified the

relationship between the First, Second and Third Estates of our life. His inspiring address contained much wisdom, counsel and warning, and was attentively received by every soul present. The conference then separated into two groups—Priesthood and Relief Society—under the direction of President and Sister Anastasiou respectively. On a show of hands, 11 out of 14 Elders were full tithe payers. and two Deacons present were likewise. Elder Bailey addressed the Priesthood and counselled them on the importance of their responsibilities in the Districts and Branches of the Church. The spirit of the Lord was poured out in great abundance in previous as well as this session. President A. K. Anastasiou further developed the prospects of going to Zion after the war under special facilities, and encouraged every Priesthood holder to attach himself, so to speak, to one or two families who are inactive, and labour very diligently to bring them back into the Church. Counsel also was given to encourage all members to come and live near the Branches and not scatter away. The counsel of the First Presidency was emphasised and the Priesthood were encouraged to cultivate land and store at least one year's supply of food essential to sustain life. Combined attendance 90.

A very enjoyable tea was again furnished by the Relief Society Sisters for the visiting authorities and Missionaries. Special thanks are due to these Sisters who, in the face of great obstacles and shortage, prepared excellent refreshments.

The final session convened at 6.0 p.m., conducted by District President George E. Gent. After the opening exercises, he addressed the congregation on the theme of the Conference, and in his humble, but very firm and diligent manner, impressed everyone present with the importance of the Restored Gospel and encouraged every member to live faithfully. Leicester Branch Choir rendered the anthem "Sun of my Soul,' followed by an address from Sister Marie W. Anastasiou, who spoke on the Relief Society Centennial and the subject of "Charity Never Faileth." The final speaker of the Conference was our Mission President. Andre K. Anastasiou. He dealt with the subject of the Conference, preaching on "Pre-existent, Present and Future Life"; the evidence of the Personality of the Godhead. the earthly ministry of Jesus Christ and His Ascension, and our relationship to Him as His followers, and our final redemption. He then presented to the members realistically the principles of the Gospel essential to endure not only our salvation, but our exaltation. Dealing with full and part time Missionaries, he accentuated the importance of the message of the First Presidency; Temple work and prospects of going to Zion for this purpose; gathering around the Branches to join in the facilities of worship: food shortage and the importance of partaking of Sacrament worthily by remembering the Lord in our tithes and offerings. He bore his own testimony in witness of the divinity of this Gospel. The Spirit of the Lord was poured out in great abundance and the Conference dispersed impressed and encouraged by all that was said and witnessed during the sessions. 129 in attendance.

The "Leicester Evening Mail" on June 15th, reported the proceedings of the Conference, enumerating the names of the Elders and visiting authorities who spoke during the sessions. Administration was given to one elderly Sister. One Sister offered her services to go on a full time Mission and another was set apart as a Home Missionary.

—A. K. A.

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SCOTTISH DISTRICT CONFERENCE SCHEDULED.

Scottish District Conference will be held at the **Masonic Hall, South Side, 30 Abbotsford Place, Glasgow, C.5,** on Saturday and Sunday, July 4th and 5th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; Sister H. Woodford on Genealogical problems; social contact, etc.

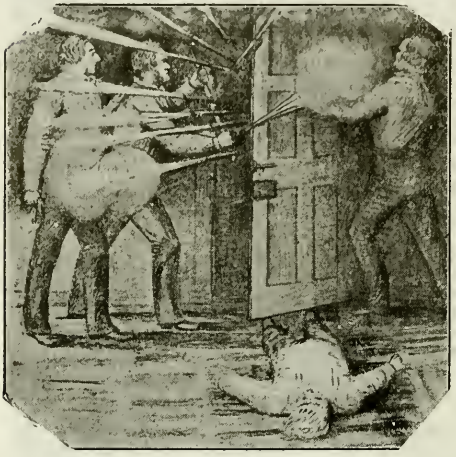
Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JUNE 25, 1942

EDITORIAL

The Martyrs



Old sketch of the jail scene

ON JUNE 27th, 1844, a blot was disgustingly, rampantly splayed across the escutcheon of the world's history.

Joseph Smith, Prophet of the Latter Days, into whose hands had been committed the Keys of the Mysteries of the high heavens and the Restoration of the Plan of Salvation, was shot, cold-bloodedly, in Carthage Gaol, Illinois.

Consider for a moment the amazing fortitude of that man and marvel at the supreme power of endurance manifest in him.

Since the time, when, in his youth, he had boldly declared to a suddenly fervent people, quixotically religious and affected by a revivalist campaign, that the Almighty God had favoured him with a direct message, his life had been considerably less smooth than most men who are abnormally exposed to the scrutiny of the critical public. Enemies, who consistently refused to listen to his doctrines of reason sublime, who perpetually harassed and persecuted him, scandalised him and even manhandled him, and who did their utmost to frustrate his efforts to better the living of mankind, gave him no rest. Yet he sought no seclusion; he sought to live no sheltered existence, "far from the madding crowd's ignoble strife." Celibacy entered not into his doctrine. His philosophy for man was not to be compiled throughout years of silent meditation, living the life of a recluse steeping himself in the lore of centuries. With a courage inspired of Deity he entered the maelstrom of humanity; he reached and expounded; he exhorted all to listen to the Word of God! He cried repentance as did John of the Wilderness and whose mantle of Elias he had donned under the direction of the Son. Only when wisdom forbade his continuance of the spoken word did he flee from the satanic wrath of his enemies. Always did he sorrow greatly because of their iniquity and foolhardiness that they should wreak such condemnation upon their own heads.

Even when temporarily removed from persecution from outside, and when his growing group enjoyed comparative

prosperity and calm, internal dissension marred a well earned and much needed restful peace. Men who had professed themselves his friends and champions of the Faith, grew jealous and acted unrighteously. Men to whom the Lord God Himself had spoken through the Prophet Joseph Smith, left him and withdrew their support.

Then, as the final chapter in his eventful life commenced and he envisioned the great exodus of his people, prophesying that yet again they would be driven to find a new refuge, his wife wavered. Married to a man who had been constantly pestered, who was frequently taken from her to languish in some prison cell, whose capacity and energy for work was such that he was continually active in the cause that he loved and had willingly devoted his whole life to, she at last cried aloud in the anguish of her soul: "O, Joseph, I can bear it no longer." Her children had been taken from her by the cold, kind hands of death, and her resistance gave way.

The culmination of the career of the modern martyr found him quite prepared. Inspired premonition caused him to state that he " went as a lamb to the slaughter." Yet he was "calm as a Summer's morning," for he was "void of offence toward any man." His execution by the State was prevented through General Doniphan, in whom there was such a strong sense of Justice, and he was saved for a far less proper fate, but nobler death perhaps, the death of a martyr at the hands of tyrants.

To quote Macaulay, from that famous lay of the defence of Rome:

> "For how can man die better than facing fearful odds,
> For the ashes of his fathers and the temple of his Gods."

To any man, the age at which he died is the prime of life. The Lord called Joseph Smith home in the very flower of his splendid existence. His work here had been completed. There were duties for him on the other side. Solid foundations had been laid in a bed of rock. It remained for the builders to continue. Today the results are evident.

Beside him died his noble brother Hyrum, Patriarch to the Church; Hyrum, ever eager to preach the glad tidings of the Gospel. At one time he was lightly admonished by the Lord and warned to wait till his knowledge was fuller and improved; but what spirit and courage in a man! Of the men who were injured by the balls from the guns, of the little band. which included besides Joseph and Hyrum, John Taylor and Willard Richards, stalwarts of the faith, a sad tale is told. Never did they heal of their wounds. They festered ever after, and one, it is told, literally rotted away until his body was but fit to be sacked and buried rotting. The judgment of the Lord is inexorable.

What was the secret of the outstanding courage of this great leader? Of his surprising knowledge and understanding of the principles of life and eternity? Of science and ethics? Of city and town planning and state government?

His sublime faith in the God of Heaven in whose presence he now dwells. "Praise to the man who communed with Jehovah!" —J. P. H.

The Fulness Of Times

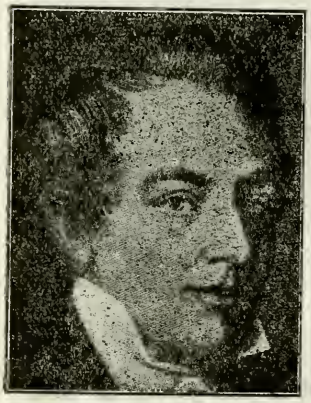
(Continued from Vol. 104, No. 22; Thursday, May 28th, 1942.)

THE VISION.

EPISODE 5.

NARRATIVE.

Joseph's own family accepted the story of his wonderful experience, but the townspeople were more sceptical. That a youth of his years should have visions and receive revelations asd dare dispute with his elders was not to be countenanced, and in the emotionally overwrought religious state of that period, it did not take much to fan the smouldering fires of intolerance. So the Smith family found itself ostracised and subject to petty persecution. Particularly was this true of the boy Joseph. One night a determined effort was made by a ruffian mob on the life of the boy.



Joseph Smith

1st Mobber: That is the house, where the light is.

2nd Mobber: Smith's house?

1st Mobber: Yes, where the boy preacher lives.

2nd Mobber (vindictively): We'll fix him.

1st Mobber: Quiet, quiet now, all of yer! Here's what we'll do. Go quietly and hide yourselves in the dark there along the bushes and the fence I'll step to the door and call young Joseph out of the house.

3rd Mobber: Aye, he's the one that sees things, eh! Has visions, eh?

1st Mobber: Yes, he's the one. Now harkee. I'll call him out and ask him to step away from the house, like I want to talk to him private, and I'll lead him out here where we can handle him.

4th Mobber: Don't be too rough with the lad—he's harmless. He's just a talker.

1st Mobber: Aye! We'll scare a little sense into him easy like. He won't talk so much, maybe, after (vindictively), or have such pleasant dreams.

(The mob disperses and one steps up to the Smith's house and knocks.)

Mrs. Smith: Who is it?

1st Mobber: Cooper Ma'am. Young Joseph home?

Mrs. Smith: Yes, won't you come in?

Cooper: Er, not tonight, thankee, just tell Joseph to step out here.

Mrs. Smith: Just a moment: Joseph!

Joseph Smith: Yes, Mother.

Mrs. Smith: Mr. Cooper wishes to speak to you.

Joseph Smth: Oh, Good evening, Mr. Cooper.

Cooper: Good evening, Joseph. I thought I'd like to have a private talk with ye. It's, er, a nice evening you know.

Joseph Smith: Yes, it is a fine evening, Mr. Cooper.

Cooper: Let's step away from the house, where we can talk private. I've something on my mind that bothers me.

Joseph Smith: Gladly, Mr. Cooper, if I can help.

Cooper: Aye, ye can I reckon.

Joseph Smith: But . . . where are we going, Mr. Cooper . . . Th . . . This . . . should be far enough. Why . . . Who's there?

Cooper: Not exactly friends of yours, Joseph, but we'll give ye a chance to talk.

Joseph Smith: (amid bloodthirsty cries of the mob): What do you want? It's a twist. Now I now where you are! There's Wedley Stump and there's . . .

Cooper: Never mind. We just want to know what makes you tell lies about having a vision from heaven.

Joseph Smith: They're not lies. They only seem lies to the deaf and the blind.

Wedley Stump: Gawn, take him by the collar, Cooper . . . twenty strikes . . . We'll squeeze a denial out of him.

Joseph Smith: No, No! I tell you I did have a vision.

Wedley Stump: So. So you won't join any of our churches. . . . hey . . . We aren't good enough for ye . . . hey. God told you in a vision not to . . . did He? You expect us to believe that, do you?

Joseph Smith: You would believe it if you dared! It is for your good that I tell you.

Cooper: We believe no such sinful lies. They're not true religion.

Joseph Smith: But they are.

Cooper: I calculate that the preachers know a bit more'n you, Joseph. We got a preacher right here and he knows you couldn't have visions in Palmyra or Manchester. Is that so?

Preacher: Listen to me, my boy. These men are right, and I grieve to inform you, Joseph Smith, that you are deluded. There are no such things as visions and revelations nowadays. They ceased with the Holy Apostles.

Wedley Stump: Now are you ready to deny it.

Joseph Smith: No, No, I dare not. It is true.

Cooper: Well, perhaps a little tar and feathers might help.

Preacher (emphatically): No, No . . . No violence . . . you gave me your word.

Wedley Stump: Let we have the horsewhip . . . Cooper.

Joseph Smith: No, No, don't beat me.

Cooper: Do you deny?

Joseph Smith: No, I dare not. Who am I, to withstand God? I did have a vision.

2nd Mobber: Lay on the whip, brother. It's the Lord's will.

(Continued on page 416)

Our Missionaries' Page

HOW DO OUR MISSIONARIES GET ALONG, is the question often asked by the parents, friends, members and other fellow Missionaries in the Field. In August, after the District Conferences, we hope to hold a Conference of all our full time Missionaries to devote time and give consideration to many vital questions and problems. **May we ask every Missionary to prepare a list of questions, queries and problems in the meantime. The conference will afford everyone a grand opportunity to exchange experiences, discuss methods and means of Missionary work in the British Isles. Save up for it!**

Reports from the Field:

"Sister W. and I are now getting the Missionary spirit. We hope to start a Primary next Wednesday and also M.I.A. Of course, I am also working on Genealogical work for the Saints here and hope to send in plenty of names for the Temple work as soon as I can get the sheets sent to me. I will tell you that since tracting with the Word of Wisdom tract I have quite naturally gone on to explain our beliefs regarding foods, and as a result I have been given by various people slabs of chocolate, milk, cocoa, eggs and oranges, so much so that I had to refuse some of it. I also pick up babies and then I speak to mothers My health has greatly improved. . . . We are to hold some lantern lectures soon and we hope to arouse the interest of many people. But I think my heart and soul is denitely in the Genealogical work. I cannot tell how much I love it, and spend my spare moments sorting out names for the Saints."—W. Moore, Bristol District.

TRACTING, SELLING "STARS." VISITING INACTIVE MEMBERS, HOME CLASSES AND DISCUSSIONS, LANTERN LECTURES, GENEALOGICAL WORK, STUDY AND FASTING

are the stepping stones of a happy and successful Missionary.

"Enjoyable afternoon of tracting; met person tracted last week who showed interest and asked for another tract and one for her friend."—Brother H. A. Salway, London.

"I have had two conversations with a young Methodist minister on the Pre-existence, and have loaned a copy of the book 'Joseph Smith, Scientist,' to a Quaker friend."—Herbert Walker, Bradford.

"Had a very enjoyable visit with inactive members. They mentioned the previous visit of Lady Missionaries, and enjoyed gospel conversations." —Arvilla Smith, Sheffield.

"Visited Presbyterian Church of Wales Sunday School with girl friend who is a member. The minister devoted the class to asking questions about the teachings of the Church. The minister thanked me for coming and said it would be alright for me to come again and discuss with the class the teachings of our Church."—Jeanne Allison Gardner, Liverpool.

"I lent a Relief Society Magazine to my neighbour who is a very heavy smoker; she had no idea smoking was so harmful and has promised to cut is down gradually."—Margaret Walker, Sunderland.

"26 members of the Male Voice Choir of the New Stubbin Colliery where I work, sponsored about two hours' entertainment at the first of our Home Missionary Guest Nights."—J. T. Quinney, Rawmarsh.

"And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts."—Doctrine and Covenants 29: 7.

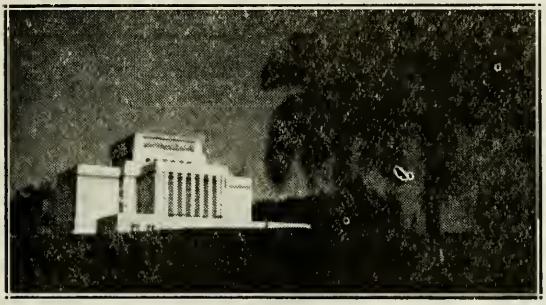
—A. K. A.

Missionary Writes Of War Activities In Hawaii

MISSIONARIES in the Hawaiian Mission are busily engaged in helping with war work, as well as performing their Church duties, according to a letter received by Mrs. Frank V. Van Cott, 1333 East Fourth South Street, from her daughter, laura, who is labouring in that Mission.

"It seems that since the war started we have been busier that ever before," Miss Van Cott wrote her mother. "We are arming for spiritual, moral, and social defence as missionaries, and it keeps us very busy. The Elders are doing patrol duty, helping in different ways. Right now the entire city of Honolulu is taking a census and fingerprinting every individual with fingerprints, and I am putting in two hours each day at one of the centres, typing out identification cards and helping in that way.

"Besides that, President Cox wants all of the records, histories, reports, etc., all brought up to date so that in case we are called out, the ones who come after us can go forward with loss of time. So that is also keeping us busy. Then every night for an hour and a half we have a first aid class, learning what to do in case of shrapnel or bomb splinter wounds, fainting, bleeding, gas poisoning. It is all very interesting and I do enjoy it so much. I have enjoyed the last three weeks, I think, more than any other part of my mission.



Hawaiian Temple by Moonlight

"Now that nearly all the men in the Oahu Stake are working on defence, it might be that the missionaries will be called on to do quite a bit of work in the stake. You see, the lights are all blacked out and no visiting is allowed. The people all work in the daytime—so that leaves ward teaching, Relief Society teaching, visiting, etc., all undone. And the missionaries may be asked to assist in that.

"I do hope the missionaries don't get evacuated. There is a great deal that we can do here to keep up the morale of the people—the service men who are members of the Church and their wives and families—and our own Saints. While the opportunities for proselyting are less than before, there are other opportunities for other things that are far more important and valuable to us just now . . ."

Miss Van Cott also reported that missionaries are digging a seven-foot deep air-raid shelter on the mission headquarters lawn.

—Deseret News.

District Activities

Birmingham

Sparkbrook Branch held its Branch Conference on Sunday, 19th April, 1942. The theme was "Salvation for the Living and the Dead." President Fdk. Webb presided, and talks were given by Sisters Gwendoline Farmer and Mary Dyson, Brother Roland Collins, and Elder Geo. E. Hunter of the District Presidency. 34 members and friends were present.

Talks in the afternoon session were given by Brothers Samuel W. Dyson, John R. McRae, Sister Augusta Edwards, and District President Norman Dunn. 44 members and friends were present. In each session the Sparkbrook Gleaner Chorus rendered selections, thus making a great contribution to the spirituality of the meetings.

Hull

Grimsby Branch Sunday School held a special Mothers' Day programme, under the direction of Branch President Bernard Hall and Superintendent Sister Gladys Elloway. The programme consisted of a sketch, "What is man that thou art mindful of him," written by Sister Lucy Good, and presented by the Sisters of the Branch. Other items were presented by the Saints, and then a white flower was presented to all mother's present. About 40 children and adults were in attendance. In the evening session the sketch was continued, and other musical and vocal numbers rendered. 30 people were present at this time.

Liverpool

A baptismal service was held in the Dovecot Baths, Liverpool, on Wednesday, 29th April. President Geo. E. Patey presided, and Brother David E. Gardner conducted. Arnold Richard Morris, Jr., Leslie Graham Morris, Florence Ada Morris, Irene Ann McGhee, John Widtsoe Patey, Ruth Marie Willis, and Margaret Susan Willis were baptised by Elder Geo. E. Patey. 27 people were present. Confirmation took place on Sunday, 3rd May, when Sister Florence A. Morris and Leslie G. Morris were confirmed by Elder Horace E. Heyes, Brother Arnold R. Morris by Elder David E. Gardner, Sisters Margaret S. Willis and Ruth M. Willis by Elder David R. Willis, and Brother John W. Patey and Sister Irene A. McGhee by Elder Edward G. Patey.

On Thursday evening, April 30th, Sister Lilian Owens fulfilled her third request to speak to the Ladies' Class at the Rosegrove Wesleyan Chapel. Her subject was, "The Literal Ressurection of the Body." As before, her hearers were deeply interested, and invited Sister Owens to address them again in the near future.

Burnley Branch Conference was held on May 3rd, and both sessions proved very enjoyable. The afternoon session was attended by 23 members and friends, and the evening session by 30. District President P. L. Cookman and Branch President J. E. Owens presided at both sessions.

Mother's Day was held on May 10th, and a beautiful spirit prevailed at both sessions. The afternoon meeting was attended by 21 members and friends, and the evening session by 17. Every mother was presented with a flower, and tributes to mothers were paid by all the speakers.

London

A baptismal service was held in the Ravenslea Chapel on Sunday, May 5th, at 11.20 a.m. Elder James R. Cunningham of the Mission Presidency presided, and Elder Geo. F. Poole of the District Presidency conducted. Addresses were given by Missionaries, Sisters E. Foster, E. Gardner, Joyce Gittins, and Elder James R. Cunningham. Peter Wareham was baptised by Elder Geo. Goundry of the St. Albans Branch, and Ann Barns Willmott was baptised by Elder A. J. Willmott. Brother Peter Wareham was confirmed by Elder Ralph Mount, and Sister Ann Barnes Willmott by Elder James R. Cunningham. 25 people were present.

An egg and chip supper was held in the Luton Branch Hall on Saturday evening, April 25th, when 18

members and friends enjoyed an exceptionally jolly evening. The "food" was in the charge of the Relief Society, under the direction of Sisters Gadd and Moorhead. Community singing preceded the supper, conducted by Branch President Wm. H. Gadd, and afterwards all present participated in games, under the direction of Elder Alan Osborn. Items were rendered by Elder Bullock, Sisters M. Osborn. B. S. Newhouse, and Williams (Missionary).

A stranger, entering the St. Albans Branch, on Tuesday, 28th April, might have been excused if he had imagined himself in a hostel for down-and-outs. But on closer inspection, behind the stubbly beards, and beneath the ragged hats and tattered clothes, he would have found 30 members and friends of the M.I.A. who were by no means "down-and-out," but thoroughly enjoying themselves at their tramp social. Dressing up gave added pleasure to the programme, many items of which were especially appropriate, such as character studies of a flower girl, a street musician, "Cockles and Mussels," and the "Bisto Kids." In the parade the judges awarded first prize for the worst-dressed members to Brother J. Bullock. Refreshments were "a la carte," being served from a barrow to the tune of "O me taters and me sausag-ish." Members and friends played their parts well, and it was unanimously voted as one of their best socials, and a fitting conclusion to a successful season.

Manchester

Hanley Branch, Manchester District, was re-established on May 3rd, under the direction of District President Albert Woodruff, with Elder B. W. T. Norman as Branch President. Sister Edna Bailey was sustained as President of the Relief Society, Sister Joyce Wiggins as Sunday School Superintendent and M.I.A. President, with Sister Marjorie Wiggins as her First Counsellor in both organisations.

Hyde Branch Sunday School held their Annual Mother's Day programme on Sunday afternoon, May 10th, 38 members and friends being present. Talks and songs were given on the theme by members of the Sunday School, and Sisters Sylvia Craig and Avis Smith presented each mother present with a plaque on which was a verse appropriate to the theme of the day, and from which the speakers had taken their topics. The day was a feast of loving thought, and expressions of goodwill.

Norwich

On Sunday, 26th April, 1942, the first L.D.S. meeting for many years took place in Ipswich. It was attended by six members and one investigator whom the Elders had contacted whilst tracting. Elder Geo. H. Evans spoke upon "The Restoration of the Gospel," followed by Elder Sylvester H. Dale on "The Prophecies Regarding the Restoration." The concluding speaker was Elder Ira Wm. Mount of the Genealogical Board, on "Priesthood and Promises to God's Covenant Race."

Nottingham

Derby Branch Conference was held on Sunday, April 26th. The programme, given by the Sunday School in the morning session, was arranged by Sister Geraldine Anthony. Superintendent Sister Emma Bradley conducted, under the direction of Branch President Frank Orme. Every member of the Sunday School took part, from little Jean Anthony, aged 3½ years, to Sister Charlotte Orme, aged 71 years. The theme was "The Good Shepherd." The theme for the afternoon meeting was "Salvation for the Living and the Dead." Speakers were District President Geo. E. Gent, First Counsellor Samuel Pears, and Second Counsellor Geo. Winfield. 24 people were in attendance, and a wonderful spirit was enjoyed.

Scottish

On Tuesday, April 21st, Elder Joseph McQueen, President of the Glasgow Branch, tendered his resignation and was released from his office on Sunday, April 26th, with a vote of thanks for the work he had done.

The Glasgow Branch Conference was held on April 26th, 1942. 27 people were in attendance at the morning session, when Sisters Ethel Scott, Ethel Hosie, C. L. M. Horner, and Elder James Martin were the speakers. The evening session was

conducted by District President A. B. McGowan, and addresses were given by Lady Missionaries Sisters O. S. Emery and V. G. Thomas, also by President McGowan. A duet was rendered by Sisters Williamina Thomson and Ethel Scott. The theme of the Conference was "Salvation for the Living and the Dead." 25 people were in attendance at the second session.

A "Get Together" was held on April 24th, under the direction of the Glasgow Branch Relief Society. Games and community singing were held under the direction of Elder John Clark, who also accompanied on the guitar. An enjoyoble time was spent by all. Approximately 30 people were in attendance.

Sheffield

The Rawmarsh Branch M.I.A. held a pie and chip supper on Friday, April 17th, at the home of Brother and Sister J. Snow. An enjoyable time was spent, singing and playing games before and after the supper.

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DEATHS.

WHITFIELD — Grimsby Branch lost one of its oldest members with the death of Brother John Teasdale Whitfield. He died on Sunday, 10th May, 1942, and was buried on Wednesday, 13th May, at Waltham. Funeral services were held in the home under the direction of District President Eric Thorp, assisted by Branch President Bernard Hall. A short service was held and the hymn "O My Father" was sung at the graveside. The grave was dedicated by Elder Albert H. Willmott.

DYER — Sister Elizabeth Dyer, formerly of the Kidderminster Branch, died in Salt Lake City about April 12th, 1942, and was buried on April 14th. Sister Dyer was baptised in 1936, and since making her home in Salt Lake City has been an ardent worker in the Temple.

McWILLIAM — Brother James McWilliam of the Liverpool Branch died on Sunday, 10th May, at the age of 70 years. The funeral was held in the Allerton Cemetery on Wednesday, May 13th, when the service was conducted by President Geo. E. Patey.

WILLIS — Brother James Willis, also of the Liverpool Branch, died on Friday, May 15th, at the age of 64 years. President Geo E. Patey conducted the funeral service, which was held in the West Derby Cemetery on May 19th.

LEES — Brother William Lees, a member of the Nuneaton Branch, passed away on May 17th, 1942, and was buried in the Bedworth Cemetery on May 21st. The service was conducted by Branch President Wm. T. Nightingale in the Nuneaton Chapel and cemetery. President Geo. E. Hunter of the District Presidency gave an address, and prayers were offered by Brother Wm. Seckington and Elder N. D. Hawkes. Hymns sung were "Abide with me," "What voice salutes the startled ear," and "Nearer my God to Thee." The grave was dedicated by Elder Andre C. Anastasiou.

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THE FULNESS OF TIMES

(Continued from page 411)

4th Mobber: No, No, No. Put up that whip. He needs no beating. He's had enough for this time.

2nd Mobber: Look. . . . He's broken away. . . . Hey, . . . Hey. Look here . . . What are you doing with that gun.

3rd Mobber: Showing that young upstart that the faithful of God mean business. (He shoots.)

Mrs. Smith: Joseph! Joseph! Joseph! My boy.

(To be continued.)

L.D.S. DISTRICT PRESIDENTS IN BRITAIN

Birmingham:
Norman Dunn,
"Paxford,"
79, Oak Road,
Quinton,
Birmingham 32.

Bristol:
Wm. C. McCormick,
3, Creswick Avenue,
Hanham, Bristol.

Hull:
Eric Thorp,
306, Weelsby Street,
Grimsby.

Leeds:
Herbert Walker,
36, Tennis Avenue,
Tong Street, Bradford.

Liverpool:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston, Lancs.

London:
Wm. O. Chipping,
111, Charmouth Road,
St. Albans, Herts.

Newcastle:
Frdk. W. Oates,
161, St. Luke's Road,
Ford Estate,
Sunderland.

Manchester:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Norwich:
Frank M. Coleby,
2, Burton Street,
Lowestoft.

Nottingham:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Sheffield:
Geo. H. Bailey,
95, Beaumont Road,
Sheffield 2.

Scottish:
A. B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Welsh:
Richard C. Thomas,
Severn View Place,
Varteg, Mon.

Irish:
Christian Fdk. Steele,
120, Moorhampton Rd.,
Downeybrook, Dublin.

L.D.S. BRANCH PRESIDENTS IN BRITAIN

BIRMINGHAM DISTRICT

Handsworth:
Geo. R. Grundy,
156, Heathfield Rd.,
Handsworth,
Birmingham 19.

Kidderminster:
Wm. L. Gittins,
"Nauvoo,"
226, Hoo Road,
Aggborough,
Kidderminster, Warcs.

Northampton:
James B. Neil,
54, Richmond Road,
Nuneaton, Warcs.

Nuneaton:
Wm. T. Nightingale,
14, Winfield Road,
Nuneaton, Warcs.

Sparkbrook:
Frdk. Webb,
11, Alder Road,
Sparkbrook,
Birmingham 12.

Staffordshire:
A. R. Carter,
15, Blakley Avenue,
Tettenhall,
Wolverhampton.

BRISTOL DISTRICT

Bristol:
Charles S.
Garradly-Armttrong,
Hill-Top,
Penpole Lane,
Shirehampton, Bristol.

Hanham:
Albert Perry,
20, Northfield Ave.,
Hanham, Bristol.

Plymouth:
T. Harries,
19, Cranbourne Ave.,
Lipson, Plymouth.

Stroud:
Arthur R. Fletcher,
Harley Wood,
Nailsworth,
nr. Stroud, Glos.

HULL DISTRICT

Gainsborough:
W. H. Fitchett,
11, Japan Road,
Gainsborough.

Grimsby:
Bernard Hall,
9, Watkins Street,
Grimsby, Lincs.

Hull:
R. H. Summers,
41, Tyne Street,
Hull, Yorks.

IRISH DISTRICT

Belfast:
Joseph Ditty,
129, Alliance Road,
Belfast.

Dublin:
A. Fred Horlacher,
6, Tivoli Terrace,
E. Dun-Laoghaire,
Co. Dublin.

LEEDS DISTRICT

Batley:
Fred Laycock,
273, Moore Lane,
Birkenshaw,
nr. Bradford.

Bradford:
Tom Elkington,
198, Raikes Lane,
East Bierley,
nr. Bradford.

Clayton:
Tom Ledgard,
11, Watts Street,
Clayton, Bradford.

Halifax:
Geo. H. Smith,
13, Byron Street,
Hanson Lane,
Halifax.

Leeds:
Fred Laycock,
8, Fern Terrace,
Thorpe Road,
Pudsey, nr. Leeds.

LIVERPOOL DISTRICT

Accrington:
Eddie Preston,
"Larbeck,"
Hyndburn Road,
Great Harwood,
Lancs.

Blackburn:
Herbert Taylor,
132 Richmond Hill St.,
Accrington, Lancs.

Burnley:
John E. Owens,
10, Rose Grove Lane,
Burnley, Lancs.

Liverpool:
G. E. Patey,
43, Kingsland Cres.,
West Derby,
Liverpool 11.

Nelson:
John R. Moore
27, Ivan Street,
Queensgate,
Burnley, Lancs.

Preston:
P. L. Cookman,
88, Brownedge Road,
Lostock Hall,
Preston.

Wigan:
C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

[P.T.O

L.D.S. BRANCH PRESIDENTS IN BRITAIN—(continued)

LONDON DISTRICT

Brighton:
Edmund W. Wheatley,
71, Balcombe Ave.,
Worthing, Sussex.

Catford:
W. Hamilton,
61, Gareth Grove,
Bromley, Kent.

Chiswick (West):
A. J. Willmott,
119, Chatsworth Drive,
Bush Hill Park,
Enfield, Middx.

Gravesend:
Thomas R. Rudd,
102, Windmill St.,
Gravesend, Kent.

Letchworth:
Fred E. Simmonds,
29, Bedford Street,
Hitchin, Herts.

Luton:
Wm. H. Gadd,
23, Cranleigh Grdns.,
Luton, Beds.

North London:
A. J. Willmott (act'g)
11, Comus Road,
Holloway, N.

Portsmouth:
Wm. O. Chipping,
111, Charmouth Road.
St. Albans, Herts.

South London:
Wm. T. Mead,
61, Winterbrook Road.
Herne Hill.
London. S.W.24.

Aldershot:
Henry Squire.
19, Edward Street,
Aldershot. Hants.

St. Albans:
H. Chipping,
30, Carlisle Avenue,
St. Albans, Herts.

MANCHESTER DISTRICT

Bury—Bolton:
Geo. E. Dale,
1,050, Manchester Rd.,
Castleton,
nr. Rochdale, Lancs.

Hyde:
Albert Woodruff,
28, Manchester Road,
Hyde, Cheshire.

Manchester:
Lawrence Gregson,
"Elswick,"
1, Westbrook Drive,
Macclesfield, Ches.

Oldham:
John Massey,
6, Park View
Chadderton.
nr. Oldham

Hanley:
B. T. Norman,
127, Newlands Street,
Shelton.
Stoke-on-Trent.

Rochdale:
John Woodhead,
238, Rooley Moor Rd.,
Spotland,
Rochdale, Lancs.

NEWCASTLE DISTRICT

Gateshead:
Thos. W. Turnbull,
46, Chichester Street,
Gateshead,
Co. Durham.

Middlesbrough:
Sydney Featherstone,
5, Wilton Avenue,
Dormanstown,
Redcar, Yorks.

Shildon:
Thomas Dinsdale,
49, Chandos Street,
Darlington.

South Shields:
Chas. M. Ellwood,
283, St. Vincent St.,
South Shields.

Sunderland:
Wm. Wright,
70, Nora Street,
Sunderland.

West Hartlepool:
Wm. H. Allason,
13, Edgar Street,
West Hartlepool.

NORWICH DISTRICT

Lowestoft:
Sidney W. Coleby,
11, Steven Street,
Lowestoft.

Great Yarmuth:
Albert A. Cole,
56, Wolsley Road,
Southtown,
Great Yarmouth.

Norwich:
Alfred F. Woodhouse,
71, Old Palace Road,
Norwich.

Thurlton:
Arthur A. Knight,
Thurlton Haddescoe,
Norwich.

NOTTINGHAM DISTRICT

Derby:
Frank Orme,
9, Young Street,
Derby.

Eastwood:
George S. Allen,
54, Regent Street,
Derby.

Hucknall:
Samuel Pears,
44, Hazel Grove,
Hucknall, Notts.

Leicester:
George E. Gent,
23, Dunstall Avenue,
Braunstone Lane,
Leicester.

Loughborough:
Geo. W. Winfield,
133, Station Street,
Loughborugh.

Mansfield:
Thomas E. Dove,
83, South Avenue,
Rainworth,
Mansfield, Notts.

Nottingham:
Samuel Hawson,
41, Shipstone Street,
Nottingham.

SCOTTISH DISTRICT

Aberdeen:
Geo. Findlay,
311, Holburn Street,
Aberdeen, Scotland.

Airdrie:
Thomas M. Graham,
15d, West Kirk St.,
Airdrie.

Glasgow:
Andrew B. McGowan,
76, Cornwall Street,
Glasgow, S.1.

Edinburgh:
James Martin,
32, Ogilface Crescent,
Blackridge,
W. Lothian,

SHEFFIELD DISTRICT

Barnsley:
Fred K. Birkhead,
109, High Street,
Silkstone,
nr. Barnsley, Yorks.

Doncaster:
David Smith,
13, Lake Road,
Woodlands East,
Doncaster.

Rawmarsh:
Joseph T. Quinney,
New Cottages,
Upper Haugh,
Rawmarsh,
Rotherham, Yorks.

Sheffield:
James R. Bargh,
141, Sanford Grove Rd.,
Sheffield 7.

WELSH DISTRICT

Merthyr Tydfil:
Christopher Roberts,
6, Fair View Terrace,
Talywain,
Pontypool, Mons.

Pontlanfraith:
William Griffiths,
63, Llanfach Road,
Abercarn, Mon.

Varteg:
Hadyn Forward,
9, Percy Street,
Garndiffaith.

The Ludo Press, 373 Earlsfield Road, London, S.W.18.